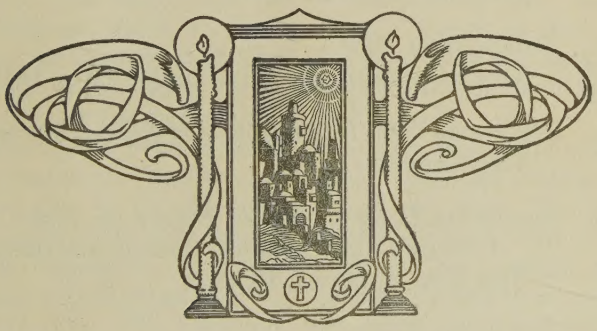
PACIFIC SCHOOL OF RELIGION

The MINISTER'S QUARTERLY

Continuing The Seminar Quarterly

VOLUME VI : No. 2 MAY, 1950

Issued in the Interest of Christian Worship and Preaching



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Published quarterly by
THE DEPARTMENT OF THE MINISTRY
OF THE CONGREGATIONAL CHRISTIAN CHURCHES
287 Fourth Avenue New York 10, N. Y.

SINGLE COPIES 15 CENTS. ANNUAL SUBSCRIPTION 50 CENTS per year

Entered as second-class matter March 2, 1945, at the Post Office at New York, N. Y., under Act of March 3, 1879

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Contents Vol. VI, No. 2

PAGE

I. *Living in a "Practical" Day* 3
THE REV. RICHARD W. INGLE

II. *The Religious Dance; Why Not?* 5
THE REV. JOHN R. SCOTFORD

III. *God Is Our Refuge* 7
KELLY JAMES

IV. *That Word "Evangelism"* 8
THE REV. ROBERT L. EDDY

V. *New Essay on Man* 10
THE REV. DONALD BABCOCK

VI. *Freedom in Worship* 11
THE REV. PURD E. DIETZ

VII. *Tidings from Afar* 19
THE REV. MORRISON RUSSELL BOYNTON, D.D.

VIII. *Concerning "Old Hundredth" and Flying Saucers* 22
THE EDITOR

IX. *Installation Paper Presented Before the New York City Congregational Church Association* 26
THE REV. ALBERT J. PENNER

X. *Fire in the Study* 32
THE REV. ELMO DONALD WOLFE

XI. *What Is a Quaker?* 34
THE REV. DAVID WESLEY SOPER, S.T.B., Ph.D.

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All communications relating to subscriptions should be addressed to the office of The General Council, Room 915, 287 Fourth Avenue, New York 10, N. Y.

All contributions (typewritten where possible) should be addressed to the Editor: Dr. G. G. Atkins, with stamped envelope for return in case of non-acceptance. Till further notice address all communications to Editor, c/o Council office.

Living in a "Practical" Day

The Rev. Richard W. Ingle
First Congregational Church, McCook, Nebraska

PRACTICALITY in our day has almost become a synonym for wisdom. It is the practical person who makes a success of life. The successful meeting is one in which a practical procedure and plan are adopted. Truly we live in a world of harsh, matter-of-fact realities, and we would agree that the practical, down-to-earth approach to living is the only successful one.

What a perplexing experience it is for many of us to step from a practical world of practical ways into a church sanctuary. It almost seems as if we were entering another world which operated under a different set of rules. The dimensions of this apparently different world are forbearance, sacrifice, selflessness, child-like trust—characteristics which seem sadly out of place in life outside the church doors. Perhaps during the hour of worship it seems very real to us. Yet Monday morning may give rise to the doubtful thoughts, "The Christian message sounds ideal, it would be wonderful if people would live as Jesus wanted them to live; but such is not the case. The Christian message is beautiful, even heroic; but it isn't practical." What more damaging judgment could be directed against the Christian faith in our day than the simple words, "It isn't practical." No tribunal's decision could be more final.

How incongruous with life appears the "Sermon on the Mount." Who has time to go the second mile? Taking care of oneself is a full-time job. Who amongst us is not anxious about tomorrow? In fact anxiety about the future is a dominant characteristic of our day. Is not an anxious concern over the future the basis for prudent action today? How utterly ridiculous are the words, "Love your enemies, pray for those who persecute you." Are not our enemies our enemies for the simple fact we fear and hate them? How can we refrain from judgment? Isn't judgment the basis for intelligent living? Choosing a marriage partner, business associates, a life's work, where we live, how we live, are the practical acts of judgment which make up human existence. Truly these teachings of Jesus do seem absurd in our mundane world; yet something within us cautions, "You can't write off the Christian ethic as easily as this." The Sermon on the Mount ends with words which trouble even the most practical spirit. "Everyone then who hears these words of mine and does them will be like a wise man who built his house upon the rock. . . ."

Let us consider this idea, "being practical," which has become the mark of virtue in our day. "Being practical" is a straightforward view of anything as it really is. The practical person is one who honestly considers himself in the light of his nature and capabilities, as well as his limitations. "Being practical" about a situation is getting the most out of a situation as it really is. If this is a correct understanding of "being practical," we would certainly consider it essential in life. Yet consider how "being practical" has become distorted in our times. Practicality in our day has become a matter of getting in tune with the times, no matter how perverted the times may be in relation to life's true meaning. Practicality has only too often degenerated into the herd psychology of blindly following a leader, a trend, or a fad. If the world or society in which you live is out of step—

get out of step—when in Rome do as the Romans do. The standard is set, be practical, conform, whether the standard be of Heaven or Hell. There is the "practical" person who says, "If you are going to get along in this world, get adjusted, keep up with the times." Yet that adjustment may be a one-way road to perdition.

What does our practical world show forth? Does it not reveal man outdoing the beasts of the field in ruthlessness and brutality? Ours is a practical age in which man has just begun to realize the vast resources of the human mind—resources which might be used for healthier, abundant living for mankind; yet these resources are directed into channels for destruction. Ours is a practical age, yet the peoples of nation after nation have surrendered their dignity as human beings to think, to make decisions, to assume responsibility. Is it any wonder that Christ's message seems "otherworldly," as if it were relevant for a different world?

Let us for a moment consider the Christian message. We are troubled with the Master's thoroughgoing love ethic. Surely we would agree that love is an important ingredient of human experience; but when love dominates the whole picture of life, well, that does seem impractical. Love towards God and man so dominates Jesus' message that he can say, "Be not anxious, refrain from judging others, forgive seventy times seven, love your enemies, go the second mile." Yet the Master did not consider this to be wild idealism—to the contrary—"Everyone then who hears these words of mine and does them will be like a wise man who built his house upon the rock. . . ." In the eyes of Jesus the wise thing—the practical thing—was to do the Will of God, not the will of men. Certainly Jesus would say, "Who created you, God or man? If God, your Creator, is a God of Love, then certainly love is the very essence of your being. How can you rebel against the way God fashioned you without inviting destruction? Know thyself, that love is the essence of your being, and you can't live without it! Know thyself, that hate and the fear which arises from hate will destroy you! Know thyself, that understanding and forgiveness are redemptive powers inherent within you without which love cannot live! Know thyself, that worry and anxiety are symptoms of a lack of trust in God!" If a practical approach to life springs from a realistic evaluation of man, certainly Jesus possessed a "down-to-earth" approach to life.

Does not our "practical world" reveal the truth of Christ's teachings? We have seen the blind leading the blind where nations have followed leaders who advocated a philosophy of hate, only to fall into the pit of destruction. We have experienced within our lives the foolishness of anxiety because of a lack of trust in God, our creator. We have witnessed the corrosive prejudices and discriminations borne out of hasty and blind judgments. We have experienced within our personal lives the wretchedness of having ties of love broken because we were unwilling to forgive. We observe today mankind at the brink of unspeakable tragedy, all because the practical approach to life has been a matter of being in step with the ways of men instead of the ways of God. When will we begin to take Christ in earnest? When will we take time to consider better His words? When will mankind start "being practical," down-to-earth in its thinking and its living? Let us pray—soon.

The Religious Dance; Why Not?

The Rev. John R. Scotford
Editor of "Advance"

A VIGOROUS "No" will be the spontaneous answer of most of our readers to the question in our title. Religion and dancing are commonly regarded as opposites if not incompatibles. The trouble is with the associations which many of us have with the word "dance"; it suggests either the dance hall or the stage, and church people often think of both in low terms.

A dance is fundamentally a rhythmic movement in which the body participates. Rhythm has a deep and universal appeal. All children delight in parades, while few of us can resist the lure of marching men. A processional by the choir opens a church service with a sense of movement and a note of power. We have seen a silent processional and one in which the choir hummed softly, whose rhythmic beat symbolized the passage of the years and whose effect was weirdly otherworldly. Folk dancing is enjoying an increasing vogue in the churches as a social exercise in which all sorts of people can participate, with only those with weak lungs and bad hearts immune to its appeal. It poses as a sport, but is not without spiritual significance. One pastor reports: "Folk dancing produces an emotional unity in which the participants completely forget about themselves, which is precisely the experience which many people need." At its best, folk dancing rises to the level of religious symbolism.

Movement was man's first language. In the remote past it was the means by which he communicated both his thoughts and his feelings to his fellows. Then came speech, which enjoyed two advantages: it could penetrate darkness and could get around intervening objects. It superseded motion as a channel for ideas and gradually became a means of emotional expression. However, when we are stirred by the deepest feelings words fail us and we fall back upon movement as a way of relieving our inner stress.

Man has always been religious. In his primitive state he expressed his spiritual impulses through movement because this was the only means of communication which he had. As these became organized they took on the form of the religious dance, which even today may be observed among primitive peoples in many parts of the world.

The spontaneous use of rhythm in the expression of religion is found even in Twentieth Century America. The Shakers danced in the days of their power. Many of the old revival hymns had far more rhythm than melody. We have seen a deacon in a store-front church in Harlem execute some remarkable steps spontaneously and entirely without self-consciousness. We have heard preaching which made no sense whatever but which stirred its listeners by its rhythm of sound and movement. On a very high level glimpses of this can be felt in James Weldon Johnson's "God's Trombones."

The dance is not foreign to the Christian tradition. The ancient psalmists undoubtedly moved as they sang, and their listeners may have done likewise. In the medieval church the choirs could not read, and therefore were unencumbered with books. This permitted them to step about and keep time with their feet. The religious dance was accepted as a legitimate form of Christian worship until shortly before the Reformation.

With the advance of culture, words

tended to crowd out other means of communication, such as motion, music, architecture, and various forms of art. We suspect that this was due in part to the power which the emphasis upon words placed in the hands of those who were adept in their use—the priests and the scholars. This trend reached its climax with the invention of the printing press and the Protestant emphasis upon the Bible as the source of religious authority. The Reformers turned their backs upon the arts and made words, sometimes set to music, the sole means for the expression of religion. The Roman Church retained the arts in its service and made much of its symbols, while the Eastern Orthodox Church has kept a surprising amount of movement in its worship.

Protestantism has been the wordiest of religions. We have assumed that every thought and feeling can be put into words and printed on paper. We have expected the common man to get his religion almost wholly through his ears. We have spoken, and then have asked the multitude to read, mark, learn, and inwardly digest what has been said. The plain truth is that most of our words have gone over the heads of most of our listeners. Even at their best, words are an imperfect means through which to express man's deepest aspirations and highest thoughts. We can apprehend far more of God through our feelings than we can spell out on paper.

This over-emphasis upon words has limited both the breadth and depth of our appeal. Most people are not anxious to sit still and listen. Many have limited vocabularies. To such our worship means little. Even those who understand what we say would be more deeply moved if we made a larger appeal to their emotions.

Fortunately, the church is making more use of all the arts, particularly music and architecture. We are learning to speak to the hearts of men in many ways. Our words are being reenforced with various forms of beauty. We are seeking men through their eyes as well as their ears. This is one of the hopeful religious developments of the day.

What place has the religious dance in the modern church?

Rhythmic movement has a deep emotional appeal. It can be used to lead men to ignoble ends, and this has often been done. It can also be used to strengthen the appeal of the good and the beautiful and to lead men into a sense of God's presence. It is an ancient instrument which has a legitimate place in the symphony of Christian worship.

The church can use the religious dance as a symbol for the expression of deep religious feelings and as a means for the spiritual nurture of those who participate in it.

At the great moments of the Christian year, such as Christmas, Good Friday, and Easter, words fail and even music falters. The full meaning of these days cannot be diagrammed out; to attempt to do so destroys it. At the birth, death, and resurrection of Christ our feelings run ahead of our thoughts. Music and pageantry are a great help. Because it is primitive, deep-seated, universal, the religious dance can carry the emotions of a congregation to a height where words are entirely inadequate.

To do this successfully requires people with keen religious sensitivities who are willing to undertake a terrific amount of hard work. The possibilities of this sort of thing can be seen in the programs which are produced each Christmas and Easter by the Rockettes in Radio City, New York. A number of local churches with ordinary resources are finding it possible to do good work. The Rhythmic Choir of the Church of Christ at Dartmouth College is composed of high school girls from a New Hampshire town. For a dozen years it has been trained by Margaret Palmer Fisk to use dance rhythms for the portrayal of religious themes with reverence combined with astonishing spiritual power. In recent years this group has traveled as far south as Virginia and has appeared on television. No one who

has actually seen their work has ever criticized it on religious grounds. Similar things are being done by Evelyn Broadbent in Easton, Conn., and Robert Storer in Dorchester, Mass.

There is little likelihood of the religious dance becoming a regular part of the worship of the church; it requires too much in the way of training by the participants. Its function in worship will probably be to bring to a climax great occasions in the church.

On another level, the use of rhythmic movement has great possibilities. The formal religious dance has a wholesome effect upon the participants. The entire body is involved, with every muscle playing its part, while at the same time the individual must be wholly subordinated to the group. The immediate effect is personal poise; the ultimate end is a rare sense of belonging to something far bigger than one's self.

This experience can be made available to many who may not be able to achieve the disciplines necessary for public appearances—like the singing and orchestral groups which work together because they love music but are not so bold as to ask anyone to listen to them. A number of beginnings have been made in this area. At the Camps Farthest Out held each summer one period each day is devoted to a mass exercise in rhythm, usually set to hymn tunes. Out of such an experience can come physical relaxation, emotional calm, spiritual exaltation—and this is what many people need. Great are the possibilities of group work in the area between the folk dance and the classic forms of the religious dance.

The business of the church is to carry its message to as many people and in as many ways as possible. As Protestants we need to broaden our appeal. In rhythmic movement we have an old yet new means of religious expression which offers a fresh approach to many people.

God Is Our Refuge

(After Luther)

Our refuge and our strength is God;
He is our shield and weapon.
By his firm hands our feet are shod
To stand, whatever happen.
Our old, evil foe
Still walks to and fro.
Great strength and much guile
He puts to uses vile.
On earth is no one like him.

In our small strength we poor folk can
Trust never for protection.
There wrestles for us one right man
Of God's own wise selection.
You ask, "Who is he?"
It's Jesus Christ the free
Brave lord of Sabaoth,
God's son and man's son both.
He will come out the victor.

And if this world were full of those
Now eager to destroy us,
We should fear less far greater foes,
For strife to us is joyous.
The prince of this world,
Who grimly has hurled
His arms against ours,
Will soon lose all his powers.
One little word rejects them.

That word is in the field to stay
Until all earth confesses.
He brings to us, now we're at bay,
His potent ghost and graces.
Though men take our lives,
Goods, names, children, wives,
We press forward still.
They cannot have their will.
We shall remain the rulers.

KELLY JAMES

That Word "Evangelism"

The Rev. Robert L. Eddy

Pastor of the First Congregational Church, Paxton, Massachusetts

LAST fall we started a movement in our church to tell the community afresh what the church was in business for, with the intent of helping to organize the people's lives, increasing interest in the church, and, as a final result, and not wholly a by-product, winning some new members. This movement was unlike anything else we had done together; it seemed as essential as it promised to be successful. But we did not know what to *call* it.

If you have a program with a definite theme which will vividly and attractively embody the purpose and method of that program, you want to give it a name. In your promotion of the idea, you want to use this name over and over again. It is to become a home base in people's minds, to which all the features, events, and resulting joys of the program will gather, until, by pastoral calling, by letters, preaching, newspapers, radio, posters, and word of friend to friend,—over and over again,—some of the people begin to understand what you mean. What could we call our new program? Its name had to be short. Above all, it had to suggest a visible meaning at once. It had to make sense. It has to say exactly what it meant in the shortest space. And it had to be dignified, worthy of the church.

Now, "evangelism" is the word which was all ready, cut to fit. But we felt that we could not use it. We later increased our gatherings and our pledges by a third, but nobody even whispered "evangelism." After some misgivings, we called our effort the "Church Enlargement Project." These words we chose because they were precisely descriptive of what we were out to do; not poetic, theological equivalents. They were terms which we hoped the people would be able to grasp, which would make them think just what we wanted them to think,—and nothing else. Well, maybe we could have found better words, but we are glad that we did not attempt a "Crusade" in "Evangelism." In *our* town and time, those words would have bogged us down right at the start.

The trouble with "evangelism" is not its denotation, but its connotation. Its twofold purpose, of persuading men to become Christians, and of winning them as church members, is perfectly commendable. But the figures it conjures up in the minds of some of us and of some of our laymen, range from unnecessary to unsavory.

Wherever there have been evangelists, they have been found to be itinerant and fervent. These characteristics, among others, Paul, the original Christian evangelist, demanded of his follower (II Timothy 4:5) when he adjured him to "do the work of an evangelist." In those times an evangelist was the first organizer and pulpit supply in a field before a full-time minister was settled there.

Since that time, the evangelist has been one who felt that the usages of the established church were not enough to make God real and religion useful to all men and to each of them. The swoon-provoking exhortations of George Whitefield in Boston in 1740 were more intense than earlier models, but had the same purpose as those of the lay preachers in Germany in the latter part of the fifteenth century, who prepared the way for Luther.

But since Whitefield and Wesley the reputation of "evangelism" in the better-educated mind has gone steadily down.

Not ever universally endorsed, "evangelism" went on, to gather around the careers of Moody and Sankey, men who did real good amongst us, and yet who, unlike Wesley, did not rise to become associated with the nomenclature of a major denomination.

When one thinks of "evangelism" after Moody and Sankey, the labors and fortunes of the Rev. William A. Sunday are called to mind. The effects of Billy Sunday and his followers, or imitators, may have been in the minds of contemporary good men and true who have, with praiseworthy courage, called for a program of "sane evangelism," a commentary in itself historical if not historic. Downward the course of "evangelism" takes its way. In Dr. Weigle's *American Idealism* (Vol. 10 in the *Pageant of America,* L. A. Weigle: *American Idealism,* New Haven: Yale University Press, 1928), one may read in the index: "Evangelism, see Revivals." That is what many of us do when we see "evangelism"; we see "revivals." And when we see "revivals," we think of claims of the failure or futility of the reach and work of our established churches,—claims made by itinerant enthusiasts.

Our departments of evangelism are to be commended and thanked. They have had the courage and Christian love to embrace whatever was good in the wandering exhorters, and to put the ideals of that good into the workings of our fellowship. I can agree with the General Council of Oberlin, 1948, that evangelism *is* the basic task, beside which missions, religious education, and social action are only local, appropriate expressions. But the word "evangelism" is for many of us a dog in the manger.

The problem of the word "evangelism" is one in the whole field of theological terms, some of which are creaking, not with age, for age can be an asset to a word, but with obsolescence. One of the many tasks pressing upon us is a whole, new semantic retooling of our profession. Professor Kittredge practically revolutionized the study of Shakespeare at Harvard when he made it a scrutiny, not of Shakespeare's ideas, but of his use of *words,* without understanding which we can not know his ideas. Since then, the two Ivors, Brown and Richards, have led in the study of words for their own sakes. T. S. Eliot, one of the greatest influences in today's poetry, is always very careful to use precisely the *word* he wants, which sets him at a pole opposite to Wordsworth, to whom ideas and feelings (and Wordsworth) were more important.

Theologians of today, and that is all of us, must have terms, symbols which we can agree stand for the tools and objects in our field. These terms must be words which our laymen can understand; else there is a chance that *we* do not understand them. (There go "Sabellianism," —and "justification" and "sanctification.") They must be dignified, and worthy of our calling. (There go "plant" and "auditorium" as applied to the church buildings and the sanctuary.) The terms do more work if they bring working prestige with them. I do not see why "salvation" can not be saved. People still can and should be "saved," largely from themselves. Usually a good test of the usefulness of a word as the most efficient conveyor of an idea is its good standing in general use as well as in our own, special, use. The word "save" has some good standing in religion and out of it. On the other hand, I do not see how we can afford to have an esoteric jargon, like doctors. This may be one further support for "the priesthood of all believers," in Tertullian's fine phrase.

Another fairly good criterion for the usefulness of theological words (and, again, of words in general) is Anglo-Saxon origin. Words like "holy" and "church" are in no foreseeable need of replacement. Short words of universal usage are also here to stay. We may have troubles in defining the word "prayer," but I know of no movement to supplant it.

Words are not only the servants of ideas, they are often the indirect creators of ideas. As we are careful and imagina-

tive and earnest in talking religion with our people, we strive to gather and exercise the audible symbols which convey to them the precise images we want them to have (denotation), with all the attendant prestige and persuasion we can gather about those images (connotation). But this work is not helped by a conscientious sense of duty to pay indefinite annuities to dear old mothers-in-law like "evangelism." Is not this problem that of someone else, too? And, if so, what are we doing about it?

New Essay on Man

The Rev. Donald Babcock
Durham, New Hampshire

[Used only in part]

"God is a problem to Himself." (E. S. Brightman)

"In the nature of God . . . lies a sort of primal dark abyss, and in its inmost depths occurs a theogonic process or divine genesis. . . . What is the nature of this drama? It is that of the mutual relations between God and man. . . . Historical destiny reveals more particularly the genesis of God in man. . . . But there exists a no less profound mystery, that of the genesis of man in God." (Berdyaev)

"The spirit of man is the candle of Jehovah." (Prov. 20:27)

God lights his way by star and star
Where paths of space and distance are.
But in the reaches of the mind
He sets a signal more confined.
His intuitions are so sure,
His counsels are so wise, so pure,
It lies beyond what mortal can
Those subtle inferences to scan.
Yet in the ventures of his will
A moment comes when all is still,
And in the darkness of that place
He finds no road, no ancient trace,
Where inland commerce paid its toll
At frontiers of the cosmic soul,
Where never merchant caravan
Set forth since venturing began,
Where uncreated, formless yet,
Bides that which even gods forget,
Where even the eye of Deity,
Confronting self, can nothing see.
Enfolded in its fading light,
How tragic is the Infinite!
But though the unbounded leave his bound,
From that impasse a way is found:
When the dark Other he would scan,
Ecce Homo! Lo, the Man!
Man, who evermore must be
Reflex of God's identity;
Man, who out of bread and wine
Duly renders the divine;
Man, who bears a pulse so frail,
Yet drinks from out the Holy Grail;
Man, who dwells from breath to breath
By the musty door of Death;
Man, who even out of sin
Builds a house to worship in;
Man, whose spirit, candle-wise,
Speaks unto Jehovah's eyes;
Who, when God can nothing more,
Keeps the smouldering spark in store,
And in the hour of deepest need,
De Profundis, speaks his creed:
Father-Spirit, ever yearning,
Seeking for the perfect way,
Take our hearts, like candles burning,
Pledges of a coming day.
By those candles deign to see
What Thyself in part shalt be,
Boundless Being, self-expressed,
In the Finite finding rest.

Freedom in Worship

The Rev. Purd E. Dietz

General Secretary, Evangelical and Reformed Church, St. Louis, Mo.

Address given at the Meeting of the Commission on Worship of the Federal Council of Churches, Indianapolis, Ind., October 31, 1949

THE problem of freedom in worship is, essentially, how much freedom shall there be? Most Protestants take for granted that a certain amount of liberty will be permitted in the conduct of public worship. It is part of their heritage. Even Episcopalians, who are most firmly wedded to their prayer book, are forbidden by that book to regard it as unalterable. In the Preface to the American *Book of Common Prayer* this is distinctly stated: "It is a most invaluable part of that blessed 'liberty wherewith Christ hath made us free,' that in his worship different forms and usages may without offense be allowed, provided that the substance of the Faith be kept entire; and that, in every Church, what cannot be clearly determined to belong to Doctrine must be referred to Discipline; and therefore, by common consent and authority, may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem convenient for the edification of the people, 'according to the various exigency of times and occasions.'"[1] This may be indeed a very limited kind of freedom, not to be taken by a parish priest as giving him warrant for doing as he pleases in the services of the congregation, but there are many non-Episcopalians who are surprised to learn that the principle of liberty in worship is so clearly stated in the very first paragraph of the prayer book. Some degree of freedom in worship is a universal characteristic of Protestantism.

The question of how much freedom shall be allowed in worship is therefore of some interest to all Protestants. Moreover, it will bear investigation at this time because the basis of inquiry into the problem seems to have changed in recent years. Instead of being concerned with the abuses of freedom, we are now interested in preserving the values of freedom. This change has come about because of the remarkable awakening which has been experienced throughout the churches in regard to worship forms and practices. As recently as twenty-five years ago the present trends could scarcely have been foreseen. Interest in the religious expression of the arts of music, architecture and liturgy has grown tremendously. The accepted hymnals of the major Protestant denominations have been brought into a degree of conformity with good taste and musical standards. On the whole, new church buildings today reflect a laudable desire to honor God in his sanctuary both with strength and with beauty. Recent liturgical books give evidence of doctrinal and historical understanding as well as of contemporaneous insight. The levels have risen steadily as a flood of concern has flowed out of the heart of the church.

* * *

I

The case for freedom hardly needs to be argued. Freedom is the pivot on which man's relationship to God turns. "For freedom did Christ set us free," wrote Paul to the Galatians. "Stand fast therefore, and do not submit again to a yoke of slavery."[3] Christian doctrine is at its

[1] *The Book of Common Prayer*, 1929, p. v.

[3] Galatians 5:1.

best when it asserts the liberty of the Christian man to follow his vocation as a redeemed child of God. The Christian church is at its best when it orders its life in accordance with the liberty of the Christian man to worship and serve God after the New Testament pattern.

It is becoming clear that the effort to find one kind of worship, and only one kind, in the New Testament will always be doomed to failure. Rather than uniformity, diversity seems to be characteristic of the worship of the primitive church. Sometimes the expression of worship is in terms of synagogue or temple ritual; sometimes it is new and unpatterned. The winds of the Spirit are blowing in the New Testament, and they blow where they will.

With the passing of the generations, however, something of this freedom is lost. Fixed liturgies begin to be established, and once they are agreed upon, the strong hand of tradition protects them from change. This is always part of the process by which freedom is won, that tradition shall endeavor to solidify the gains which have been won and then eventually impose itself as a tyranny from which new liberty must be won in turn. The Eastern Churches, as well as the Church of Rome, ordered their worship in exceedingly beautiful and effective ways, but when the dead hand of the past stifled the freedom of the spirit of worship, the time was ripe for a reformation of liturgy and cultus. This came about when the Protestant Reformers found that their efforts at doctrinal and ethical purification could not stop short of the equally important matters of ritual and ceremonial. They had to deal boldly with the Mass itself, the very central act of worship which had characterized the Church through the centuries.

In some respects the work of the Reformers in connection with worship was less successful than other aspects of their movement. When, because of the pressure of the Protestants, the Roman Church began a process of purification that transformed certain areas of its ecclesiastical life, it is significant to note that no change was made in the Mass. If anything, the Reformation seemed to harden the determination of Rome to preserve the Mass virtually unchanged in doctrine and ceremonial. It is true that preaching found its way back into the service, and the music of the Mass became subject to certain changes, but the liturgy itself was scarcely touched. Protestantism was too divided at this point to make a strong impression upon Rome.

Perhaps this was inevitable. Having espoused the cause of freedom as found in the New Testament, the Reformers found it difficult to arrive at a common interpretation of what the Scriptures required in public worship. They could all agree upon the doctrine of salvation by faith alone, through the gift of God. Therefore, worship had no merit in itself, but arose out of the gratitude of the redeemed life. They were agreed upon the universal priesthood of believers. From this, it followed that there was no valid worship apart from the participation of the people. Beyond these agreements, however, the principle of freedom led them to part company. As between Martin Luther and Ulric Zwingli, for example, a wide difference may be observed. As C. J. Cadoux puts it, "Luther was prepared to allow in worship whatever, being hallowed by custom, was not forbidden by Scripture. Zwingli desired to rule out everything, whether customary or not, which Scripture did not expressly sanction."[4] This led to two widely separated modes of ordering the regular services of worship, the one seeking to reform the ancient eucharistic celebration, the other endeavoring to revive a simple pattern of Scriptural preaching service. Yet both arose from a deep sense of that freedom for which Christ set us free.

It may be noteworthy in this connection that of all his great contributions to subsequent Protestant church life, the re-

[4]Micklem, ed., *"Christian Worship,"* Oxford, 1936, p. 140.

forms which Martin Luther introduced in liturgy had probably the least influence. Modern liturgical scholars sometimes deplore this, but the great Reformer himself was loath to urge his suggestions upon his followers. Characteristically, he wrote in 1525, in regard to worship, "We take the middle path. We are neither popish nor Carlstadtish, but free and Christian. We elevate the Sacrament or we do not, as, when, if, so long as we please, as God has given us the liberty to do. Just as we are free to remain unmarried or married, to eat meat or not, to wear a chasuble or not, to be cowled or tonsured or not. Here we are masters. There is no law, commandment, doctrine, or prohibition."[5] Even if one takes this "with a grain of salt" it remains clear what the implications are. Luther was taking his stand upon a great principle which would not allow him to impose his own ideas upon the church as a whole.

This seems to be admitted by Dr. Luther D. Reed, the eminent authority on Lutheran liturgy. "One might indeed conjecture," he writes, "what the Lutheran Church in Europe might have been and what it might have accomplished if Luther had retained even a normal appreciation of the positive values in organization, authority and uniformity; if he had done more than proclaim principles and prepare outlines of worship; if, like Archbishop Cranmer and his associates in England, he had provided a complete service book for use in German-speaking Protestant lands. His Bible translation, his Catechism, his Litany, and his hymns were used everywhere, and his outlines of worship were very influential. He, however, gave the Church no complete book of worship, and to the end of his life he remained opposed to uniformity and all centralization of authority."[6] To this, one can only say, Is it not better so? Would anything be gained by having an authoritative liturgy from the hand of one man, even so great a one as Luther himself? It is a source of regret to most Lutheran liturgical advocates today that he took the radical course of omitting from the heart of the Communion Service all prayers of commemoration and thanksgiving. Yet because he made this omission, practically all Lutheran liturgies have done the same thing and are thought to be the poorer for it. Luther himself did not impose this form upon the churches and it may have been unfortunate that his example was followed in this particular. In general, the Lutheran churches of Germany felt free to issue their own church orders to such an extent that no less than 135 appeared in the various states and cities of Germany between 1523 and 1555.[7] These varied all the way from ultra-conservative, which were not far removed from the Roman pattern, to mediating, like Luther's or radical, which showed the influence of the Swiss Reformers. This great diversity of worship forms underscores the fact that the Reformation was a liberating force which could not be contained in any one authoritative form.

II

But what is the meaning of this principle of freedom in worship for us, standing at the half-way point of the twentieth century? To illustrate its significance in our day we can turn again to the example of Luther and his monumental work. His greatest contributions to worship were at the point where he did not consider himself bound by any ancient forms but was led to launch out upon new and creative endeavors. Protestantism will never cease to be grateful to him for giving the service back to the people through the new medium of congregational hymn singing. It is still one of the most important characteristics of the Protestant churches, and nowhere seen to better advantage than in the congregations where the sixteenth and

[5]L. D. Reed, *The Lutheran Liturgy,* Muhlenberg, Philadelphia, 1947, p. 105. Quoted from *Luthers Werke,* Weimar Ausgabe, Bd. 18, p. 37.

[6]Reed, *op. cit.,* pp. 108, 109.

[7]Reed, *op. cit.,* p. 88.

seventeenth century chorales are known and used. Of these chorales Luther himself is the father, since he had the courage to introduce this type of music into the services of the church and not only promoted its popular use but also composed some tunes of his own. Had we nothing from his pen but the stately music and stirring words of "Ein Feste Burg" we would still be forever in his debt. If our interdenominational Reformation services do little more than introduce this hymn, sung as it should be sung,—slowly but with great spirit and depth of feeling,—to Protestant people who have not been familiar with it, they may accomplish more than we can know. It is said that the German people almost literally sang themselves into the Reformation, and one can well believe it.

It was what might be called a "creative act" by which Luther took popular tunes, folk music sung in the village streets, and adapted them for use in the church. He was well acquainted with the ancient Gregorian liturgical music and the complicated polyphonic compositions of the mediæval period, but he knew that these could not easily be sung by the musically untrained people of the congregations and it was *their* worship which gave him concern. With a fine gift for the spoken language of the people he rendered certain Psalms and other parts of Scripture into German poetry and set them to the melodies we know today as chorales. Although he wrote only a few himself, he flung open a gate through which the artistic and creative impulses of many writers and musicians flowed in a steady stream, culminating in the prodigious works of Johann Sebastian Bach. Such creative impulses should never be stifled in Protestantism, and particularly not in relation to our corporate acts of worship. The last word has not been said in form or materials for the services of the Lord's Day or for various occasional services. New types of prayers and collects are desirable. The creative use of silence and guided meditation has not been sufficiently explored. The arts of music and architecture offer almost unlimited opportunities for creative activity. Experiments are being made in the fields of drama and dancing also, and the churches should be left free to try them, although here the corollary principle of congregational participation would rule out much that has been proposed. Worship is much more than the manipulation of emotions through an impressive spectacle.

Again, our Christian worship must be kept free if it is to be honest and sincere. Everything depends upon this. Without honesty, there is no spiritual reality or vitality in worship. Without reality, there is no true worship. This does not mean that prayers or other acts of worship which follow traditional forms are less sincere than those which are said more spontaneously. Freedom cannot guarantee honesty. But it does mean that when the service is fixed and unalterable it is much more difficult to keep the spirit of reality alive in it. The note of reality is the one that must sound throughout the service. Unless it is genuine, there is no use bringing a gift to the altar.

An example of this may be found in the other branch of Protestant reform in worship, that which stemmed from the work of Zwingli and Calvin. The Swiss and French Reformers approached their task of purifying worship from a different viewpoint than that of the warm-hearted, emotional Luther. As Professor Cyril Richardson expresses it, Calvin could never have brought himself to address God as "Dear Lord." The mind was to be in control of the forms of worship rather than the heart. Once Zwingli and Calvin started working at the problem of reforming the Mass, they could not rest content until they had stripped it of all for which they could not find warrant in the New Testament. They tried to make worship completely rational and rejected almost all of the rich ceremonial and artistic accompaniments of worship which had grown up through the centuries. In the presence of God, "high and lifted up,"

these were of little account. It was an Awful Presence in which the worshipper stood, and his duty was to listen for a Word from the Most High. That this is a one-sided view of worship, to say the least, may readily be admitted. From it sprang excesses as grave on the side of barrenness as the Mass had brought about on the side of artificial elaboration. But it will not do to dismiss the Calvinian type of worship as being ineffective. On the contrary, it established a pattern which we will forget at our own loss. It is the expression of an effort to worship God "in spirit and in truth."

Scottish liturgical scholars in recent years have been trying to rescue Calvin from the obloquy which had been heaped upon him because of the narrowness of Puritan worship. Part of their effort is devoted to showing that Calvin did not want to go so far as the Genevan magistrates, or his followers later, forced the reforms in worship. But they have also tried to bring us to a more sympathetic understanding of what the true genius of the Calvinistic or Reformed type of worship is. There was a quality of truthfulness about it which was emphasized by its very lack of ornamentation, a note of honesty and sincerity which was sounded in its teaching and exhortation. Writes D. H. Hislop: "Abstract in character, it is without dramatic impressiveness, but it possesses the two qualities of abstract art; it has sincerity and dignity—a sincerity symbolized in its bareness, and a dignity which springs from the overwhelming sense of God high and lifted up beyond all mortal striving."[8]

Timelessness is another element in worship which requires freedom for its full development. New occasions not only teach new duties, but call for new expression in the central acts of our devotion. Perhaps this is only another way of stating the need for creativity, but it seems to deserve some mention on its own account. It has often been pointed out that many of the expressions of worship which have come down to us from the distant past seem quite unrelated to the needs of our present day. It is true that human nature does not change very much across the years, and that there is a certain timeless quality in all good offices of worship, yet something seems to be lacking if there are no references, in unmistakable language, to the causes and conditions that concern us now. It is not strictly true that what is timeless is therefore timely. From time to time there must be brought forth the kind of materials and expressions which are fitted to the needs and thought-forms of contemporaneous events and movements.

The liturgy of the Church of England is probably as universal and timeless in its character as any liturgical material with which we are familiar, yet a definite need was felt for the revision of the Prayer Book and the addition of certain permissive forms to increase the relevance and definiteness of its materials. Unfortunately the Grey Book which contained these new forms did not win the approval of Parliament, but its publication has been continued and it is being used in many quarters as a supplement to the prescribed forms. No one who has used such intercessory prayers as the "Litany for Daily Bread" can fail to be impressed with the added power and sincerity conveyed by the awareness of contemporary conditions which these forms possess. They are in no sense mere novelties or frothy interest-getters but the work of men whose minds have been informed by the spirit and artistry of the ancient forms.

In America a profound influence along this line has come from the work of Walter Rauschenbusch, whose *Prayers of the Social Awakening* may prove to have more power than his theology of the social gospel. His prayer for the Church is becoming so well known that many use it without being aware of its origin. I have seen the minds of students fairly reach out to new understanding and appreciation through acquaintance with such

[8]D. H. Hislop, *Our Heritage in Public Worship,* Scribner's, New York, 1935.

prayers. Similarly one might point to the developments in forms of worship suitable to rural churches, as sponsored by the Commission on Worship of the Federal Council of Churches in cooperation with other bodies. Without attempting to assess the value of such work at every point, it is certainly noteworthy that this is a solid effort at producing timely and relevant materials to serve as the vehicles of worship expression under particular circumstances. It is highly desirable that the worship of the churches shall always be free to develop and use such expressions.

III

Freedom always has its risks. The freedom brought into the churches by the Protestant Reformation spilled over into excesses at many points, including the development of Protestant worship. Particularly in the field of public worship one could wish that there had been more clear principles of guidance established and that some branches of Protestantism had not gone so rapidly and so ruthlessly at the business of destroying the old in order to build up the new. A zeal for recovering the worship of the New Testament led Carlstadt and the Anabaptists into what seems like a premature stripping off of ancient forms before they had found anything to take their place. Later, the advocates of a strict Calvinism wrought great and permanent damage to many beautiful churches in the British Isles in what seems now to have been a wave of fanaticism rather than true Christian zeal. Lamentable as these and other developments may be, it must not be forgotten that they are the price of liberty in matters of worship.

What becomes apparent upon reflection is that the chief contribution of the Reformation to worship is this very diversity of forms which came about through the gift of liberty. The inner strength of Protestantism is in this possibility of division; not in the divisions themselves, which are regrettable, but in the right to disagree and separate. Therein we can find a common unity, and it is within this unity that we must "agree to disagree." As Paul wrote of spiritual gifts, "There are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in every one."[9] Is this not true of our gifts and services and work in connection with worshipping God? If we have one and the same Spirit, why should we deplore our diversities? The varieties of our worship may always be comprehended within a wider order and unity which may control and guide our liberty. Freedom is not truly free until it is exercised under discipline.

The advocates of sound liturgical practice will not make a mistake by yielding to the possibility of various and permissive forms. Instead of issuing *the* service, it is better to provide alternate forms, or perhaps forms of service adapted to different periods of the church year. Despite the objections which may be raised against such variation, there is much to be said for admitting diverse practices. Particular forms of worship are not ends in themselves. In one of the early meetings of the committee appointed to prepare a book of worship for the Evangelical and Reformed Church, the chairman, Dr. George W. Richards, made a somewhat paradoxical statement which contains a great deal of truth. "The cure for liturgy," he said, "is more liturgy." It is apt to be the unvarying character of a liturgical service which proves to defeat the very purposes for which it was intended. What usually ails liturgy is paralysis. It loses the power to go beyond a certain point. Or, more accurately, perhaps, it is afflicted with a compulsive neurosis. It must always go through the same motions before it can do anything else. For the remedy, let there be more forms than one; let there be various prayers and acts of praise, just as there are many hymns from which to choose.

[9] I Corinthians 12:4–6.

Examples of this "discipline of variety" may be found in some of the recent books of worship issued by the American churches. The 1945 Methodist *Book of Worship* gives no less than eleven different orders for morning or evening use and a large number of services for occasional use. For Presbyterians, there is *The Book of Common Worship* issued in 1946, containing six orders of morning worship, five for evening worship, and two services each for children and young people. In *A Book of Worship for Free Churches* issued under direction of the General Council of the Congregational Christian Churches in the United States, 1948, not only are there seven services for Morning and Evening Worship, but also fourteen services especially prepared for various seasons and festivals of the Christian Year. There seems to be an observable trend towards strengthening the cause of liturgy by encouraging greater diversity.

Along with this goes the discipline of appreciation for the Protestant heritage in worship. Every liturgy worthy of the name must take seriously the history of public acts of devotion. Even if we should go back no farther than the Reformation, we should find a wealth of materials available for our present-day use. Just as the Methodists are finding, almost with surprise, that they are heirs to the treasures of the Book of Common Prayer, so other church bodies are claiming their inheritance in various Lutheran, Reformed and Anglican services which were outgrowths of the Protestant reform in its various aspects. Presbyterians, for example, discover that it was a Puritan, Edward Reynolds, who composed the stately measures of what is known as the General Thanksgiving of the Anglican Prayer Book, beginning, "Almighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks, etc."

But our heritage goes back much farther than this. We can trace our way back beyond the Roman Mass to those earlier centuries when the great liturgies, East and West, were still in the process of formation and probably not so greatly differentiated as at present. Scholars have tried to recreate the eucharistic and other observances of the fourth century as representing a standard to which the church should again repair. Such an effort may not succeed in establishing any authoritative patterns, but it can be quite influential in strengthening the spirit of the services which are being offered for use in the churches today. Roman liturgical scholars are taking this work very seriously, and urging such reforms as the basilican position for the priest so that he can celebrate the Mass facing the people from behind the Holy Table, the re-introduction of the Epiclesis or invocation of the Holy Spirit upon the elements, and other radical changes based upon the study of early liturgies. This is our heritage also, and Protestants desiring to use historical forms are not limited to the Roman usage, but should feel themselves free to draw upon such earlier usages as have been preserved for our study. All this will help to counterbalance the weight of too much novelty in our services.

Another discipline which may be exercised in the ordering of our worship is that of refusing to give up the sound undergirding of Biblical and theological doctrine. In an effort to "enrich" worship, many have drawn upon the great stock of poetry and literature in general which deals with esthetic and moral values. Call to mind how often Tennyson's "Crossing the Bar" has been quoted at funeral services, or Goethe's "Purer Yet and Purer" has been sung at youth services, to use familiar examples. These may have their place in the earnest meditations of men under many circumstances, but when compared with the great Scriptural assurances of immortality or aspiration, it is clear that they have little or no place in worship. Worship is more than thinking pleasant or even serious thoughts; it is a confrontation of the living God. As such it demands the kind of forms and

language which will kindle the understanding and awareness of God's nature and purposes. This is not to be done by the intrusion of doctrinal speculation or pedagogy into the service, but by building the thought-forms and wording upon a foundation which is Scriptural and positive.

One of the worst things to do with worship is to use it for the expression of an argument or objection to a belief. Recently, in a volume intended to provide various materials for use in services of worship I came across a bit of anonymous verse entitled "The After-Death Experience of an Unelected Child" which ended with these lines,

"Who are you, thus to hallow my unelected brow?"
"Dear child, my name was Calvin, but I see things better now."

I will leave it to you to decide for what kind of service such theological missiles might be suitable. The point is that not just anything will find admission to our acts of public worship. Only universal and well-grounded truths should be expressed; only positive and clearly Christian teaching used as the underlying foundation of thought. This is easier said than done, to be sure, but the solid work being done in recent liturgical publications provides a good pattern.

IV

If the freedom which is the genius of Protestantism is to be exercised within the disciplines outlined above, the effect will probably be to encourage the trend of development which is now taking place in what may be called the "semi-liturgical" churches. One after another, they are entering the field of liturgy with a desire to strengthen and exalt the acts of public and private worship which are so precious to the life of the Christian and his church, and at the same time, with a determination not to lose their birthright of Spirit-led liberty. Thus they have tended to produce patterns or norms of worship, often specifically labeled for optional or permissive use.

A notable example of this emphasis upon normative and flexible services is found in the *Book of Common Order* of the United Church of Canada, published in 1932. Two "Directories" are given, one following the structure of Morning or Evening Prayer and the other having the structure of the Lord's Supper. Each Directory is then followed by two Orders of the same structure as the Directory. Two orders are given also for the Lord's Supper, following in general the Anglican and Presbyterian patterns. Thus true unity is made possible, although uniformity is not sought. It has proven an excellent instrument for a church which brought together Methodists, Presbyterians and Congregationalists.

The most recent Methodist Book of Worship begins with "The Pattern for the Orders of Worship." This describes a fourfold aspect to be found in an order of worship, namely, adoration, confession, affirmation, and dedication. All the services which follow are arranged according to this pattern, although there is a wide range of variety in content. Again, this is an effort to provide for unity without uniformity or, one might say, freedom within a wider order and diversity within a wider unity. Given such patterns for use in the churches, and the understanding that liturgical orders are meant to be norms rather than exclusive forms, we may expect to fulfill and keep alive the true genius of Protestantism in faith and freedom.

Tidings from Afar

The Rev. Morrison Russell Boynton, D.D.
First Church, Newton Centre, Mass.

"Christianity's Place in the World Order"—given at the Boston Monday Club, March 20, 1950

Text: Matthew 24:6. "And ye shall hear of wars and rumors of wars; see that ye be not troubled."

I HAVE purposely chosen the text for the morning from a passage that presents difficulty to some people, hoping that out of the explanation there might come not only a better understanding of Jesus but also a stronger undergirding of faith for the difficult days in which we find ourselves.

There was one sense in which Jesus was distinctly the child of his age just as in another sense he was the seer of the ages. So far as we can tell he accepted the thought forms of his day and generation but purified and ennobled them by his exalted understanding of the presence of God in human life. One illustration of this comes in regard to the presence of demons and evil spirits. This was the common thought form of his day and he accepted it, but with this great transformation, that he conceived these evil spirits to be subject to the authority of God and thus presented the matter in an entirely new light.

A second thought form of his day had to do with visions of the future. Jewish writing is full of documents of this sort. They were a natural development from the age of prophecy. The Jewish people had founded their religion upon a belief that God had directed their ways in times gone by, and what then was more logical than to believe that he would continue to do so in the future? And so books of vision became common,—so common that they developed a recognized pattern, part of which was that they must end in some great crisis in the near future. It is part of human nature to foreshorten the future in times of crisis, as witness the common expectation during the First World War that it was a war to make the world safe for democracy and that immediately following victory the golden age would arrive.

And so Jesus accepted this thought form including its foreshortening of the future and in this passage and in many others he speaks as if he expected the speedy coming of the day of judgment and the end of the world. But there are other places where he looks into the long-distant future. Instead of picturing the coming of the Kingdom as a future event he speaks of it as already here—as the leaven that in process of time will leaven the whole lump. We can conclude, therefore, that while Jesus accepted the thought form of his age, the significant thing for us is not the form but the content which Jesus put into it—the important thing is not the end crisis but the factors which bring it about. Reread this passage from this understanding and great rewards are found.

In the first place, Jesus warns that there will be many false Messiahs—that many will come with promises of salvation but the faithful will not be deceived. Our world is full of would-be Messiahs—each of them telling us that if we will only follow them, we shall find salvation. The dangerous thing about it is that they all have a measure of truth. All of them have their place but none of them are all-sufficient. There is the Messiah of material abundance—lately quite crudely referred

to as the abundant life. Relieve poverty and sickness, put two chickens in every pot, improve the material conditions of men and the millennium will arrive. But we know that there is an inner man as well as an outer man and that you may give a man every luxury in the world but unless you can also give him peace of soul, his luxury will be as ashes in his mouth.

I

There are those who say that education is the way to solving all the ills to which man is heir. That to discipline the mind, to cast out superstition, to be able to accurately analyze and appraise facts is to obtain the mastery of life. And vitally important this is because ignorance is still the bitter foe of men. But what constitutes an educated man? About this there is no agreement among us today. President Hutchins of the University of Chicago brought down a great furore on his head when he told his faculty that in spite of the fact that within their own specialty they were competent men, unless they had an over-all philosophy of life and a deep understanding of spiritual values, they were essentially illiterate men. And this suggests that education only becomes a saving grace when it goes beyond itself and comes into the presence of God. By itself it is a false Messiah.

Or again, we are being told today that our safety lies in our military strength. Once more, there is some truth, for it is the tragic fact of history that high civilizations have only existed so long as they have been able to throw a guard of steel about them but the whole history of mankind proclaims in unmistakable language that unless a nation is morally great it soon becomes militarily weak, that the moral fiber of a people has infinitely more to do with national survival than great military establishments. Then there is the further fact that great military establishments have an inevitable tendency to warp the moral fiber of a people. The mere fact that one relies on physical force more than upon righteousness is a sign in itself of moral deterioration, and let no one think that this is not one of the great problems of our time and age.

There is only one sufficient salvation for men and that is the salvation of God and it was this salvation which Jesus came to proclaim.

But as we go on in this passage from Jesus we find that after warning them of the false Messiahs he tells them that they shall hear of wars and rumors of wars and what a modern sound this has. "Nation shall rise against nation and kingdom against kingdom"—just as it is today. Possibly Jesus knew life better than do we—to us this warlike world in which we live has come as a bitter disillusionment. It is the tragic end to the dreams which we fondly cherished of peace on earth, goodwill among men, but that is just it. There is not goodwill among men. It is the evil that lives in the hearts of men that creates the disorders of the world. Jesus knew the reality of the warfare between good and evil, a warfare in which there is no discharge. It is our blindness that has hidden the extent and the intensity of this struggle.

We have wanted to think that most men were pretty decent fellows and that the warfare between good and evil had subsided and disappeared, and now we find how mistaken we were and how everlastingly right was Jesus. We have thought that we could get along without the redemptive grace of God, that man was sufficient unto himself, and now in the winter of our discontent we know our desperate need. No one can study the life of Jesus without coming to understand that he thought of the world as a desperate battleground in which man was fighting a losing battle until God in his infinite mercy broke through the veil between the human and the divine and sent a Saviour to mankind. Given the sinfulness of man, of course, there would be disorder in the world, but thanks be to God who giveth us the victory, that through his presence in the world man was given a fighting

chance. What he could not achieve alone he could achieve through the coming of Christ.

II

But at this point we must not make the fatal mistake which is so characteristic of humanity—that of thinking that the evil is to be found in others and that we are paragons of perfection. Those who understand life know that indifference and ignorance on the part of highly respectable people is the serious problem of society. Behind corrupt politics there is the indifference of the citizen. Behind injustice is the apathy of the respectable. Behind wretchedness and need there are those who do not want to be disturbed and who want to live at ease in Zion. It is not the deliberate act of evil that is the cause of the disorders of society so much as it is the priest and the Levite who pass by on the other side. It is the major function of Jesus to convince the respectable of their lost estate, to show all men their need of redemption and to proclaim the acceptable day of the Lord.

What this means becomes all the more clear as we turn to the next thought that Jesus presents. There will be false Messiahs; there will be wars and rumors of wars, but also there will be tribulation. No man can bear faithful witness to the Master without coming into conflict with custom and convention. The Church of Christ by its very nature must be critical of the world in which it lives and the world does not like to be criticized. The scorn that is heaped on the reformer and do-gooder today is abundant evidence of this. To be sure, there is what Theodore Roosevelt called the lunatic fringe which causes the ungodly to scoff and the pious to mourn, but the very nature of the church requires that it be out in front leading people to better ways, and if you have to choose between two evils, it is better to be visionary than complacent. It is still the task of the Christian and the Christian Church to take up its cross and follow Jesus.

But these things of which we have been talking so far do not constitute the whole of Jesus' message nor indeed its major part. The great thing that Jesus had to proclaim was that in the midst of these false Messiahs, beyond the warfare of life and sufficient for all of its tribulations there abided the righteous purpose and the enduring love of God. It was the presence of the redeeming grace of God in the life of man that was the gospel which he had to preach to all mankind. Is this real; is it valid? One illustration must suffice. No one can deny that Abraham Lincoln lived in a time of disorder and trial. His second inaugural address has been commonly regarded as a great state paper but it is more than that. Lord Charnwood says: "Probably no other speech of a modern statesman uses so unreservedly the language of intense religious feeling." You all are familiar with its closing paragraph which begins:

"With malice toward none, with charity toward all," but it is the preceding paragraph that reveals the great depths of this great man's soul:

" 'The Almighty has his own purposes. Woe unto the world because of offenses! for it must be that offenses come; but woe to the man by whom the offense cometh!' If we shall suppose that American slavery is one of those offenses which in the providence of God must needs come but which having continued through his appointed time he now wills to remove and that he gives to both North and South this terrible war as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to him? Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk and until every drop of blood drawn with the lash shall be paid with another drawn with the sword, as was said three thousand years ago so still it must

be said: 'The judgments of the Lord are true and righteous altogether.' "

Here is the faith that insures that he that endureth to the end shall be saved.

"And ye shall hear of wars and rumors of wars; see that ye be not troubled."

Concerning "Old Hundredth" and Flying Saucers

The Editor

THEY are celebrating four centuries of Scotch Psalmody and in furtherance thereof, and under the direction of the General Assembly, the Rev. Miller Patrick, D.D., has prepared "A Historical Survey of Scottish Psalmody with a special reference to the 1650 Psalter." This the Oxford University Press has printed with the distinction that Press always confers on a book. The result: a book richly informative, fascinating in content, bright and various in incident, and in general a sound contribution to the history of Christian worship. It should really be reviewed, as doubtless it will be, by specialists familiar with musical notation for whom the names of the tunes are more than mere words, and who in general will do their reviewing with as many copies of the successive Psalters as they can get. Naturally, this is not that kind of a review.

Apostolic Christianity had only the psalms to begin with, and without their contributions and the use of them, the great liturgies would almost literally fall apart. "In the Mass, itself, there was and is no act of importance which had not psalms to accompany it." The use of the psalms was equally fundamental in the "Quire offices, whose primary intention it was to provide for the reading or singing of the whole Psalter at stated hours in the course of every week." To this in the monasteries they awakened for their matins. For this, the chapters of the great cathedrals sought their choirs and for this, in parish churches, there was a daily droning of the parish priest.

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There are now no forms of words in the world which have been so long and so faithfully repeated, as the psalms. Nor has their content ever been exhausted. They grow old without ceasing. If one adds the interpenetration of all prayer with the ascriptions, the confessions and the petitions of the psalms, their contribution to religious devotion becomes priceless. But for the pre-Reformation churches the psalms were in Latin, and their use was a privilege and duty of the tonsured. In general, they monopolized all the offices of praise. There was next to nothing in the vernacular for the people. Patrick notes a popular hymnody before the Reformation, but furnishes no detail. At the Council of Trent German and French prelates plead for hymns in the vernacular, but their pleas were denied. And nowhere was the need for reformation more imperative than in loosing "the tongues of the silenced people."

For which emancipation they must be furnished fitting and edifying employment, both in music and matter. These necessities produced "Two distinct developments—one in Germany, the other in France." Luther, to condense a vast matter, started the churches which followed his leadership in the development of Christian hymnody. (All this is noted

in the unusual article on Protestant worship.)

The current of the Calvinistic Reformation turned into another channel. And here the Genevan influence was decisive. Only what was Biblical should be used in public worship, which left the psalms of the Old Testament as the sole medium of reform Christian praise. Dr. Patrick digests and interprets all that followed through the centuries, and there is no possible condensing his fascinating recital in any review. Calvin had Clement Marot's translations and versifications at his service. The French psalter owes its distinguished musical character to Louis Bourgeois and there are now echoes of his tunes in all our hymn books. He composed "Old Hundredth" which has now been sung for almost exactly 400 years.

One of the lyric episodes of a tragic time is the dissolute French Court of Francis the First, singing the psalms of David and finding therein a boundless joy. Psalmody crossed to Scotland with John Knox and has been for four hundred years so interwoven, not only through all the fabric of Scotch worship, but through the very texture of the soul of Scotland, that without it the history of Scotland would have to be rewritten. There can be no precise dating. The current of psalmody flows almost without interruption for four centuries, fed from many sources, varied in detail, constant in substance. As one follows all this, it becomes something other than the narration of versions of tunes. It becomes an intimacy with the hidden ways of the human spirit.

Andrew Lang, in his history of Scotland, notes how strangely desolate the country must have seemed after the Reformation to the souls of the old faith. There were no longer any Saints in their niches, nor altars with candles, nor any smoke of incense, nor the murmur of the Mass, nor bells at dawn or twilight. Only the word and the preacher and the psalms. It would seem impossible that this austere worship of a Scotch Kirk should take the place of all the light and color and drama which were gone without leaving a haunting loneliness. And yet Scotland for centuries resisted, sometimes to the death, any attempt to fill that emptiness with any restoration of the old, or indeed new, forms. The only answer is that it was not emptiness at all. The word of God was there. How could the Kirk be empty? The music to which they marched was not in their old tunes but in their souls, and the heroisms it made possible still glow unextinguished and unextinguishable. So Margaret Wilson, as she waited for the Solway tides to silence her lips, sang to sea and sky

> "My sins and faults of youth;
> Do Thou, O Lord, forget:
> After Thy mercy, think on me,
> And for Thy goodness great."

and Margaret Wilson was not alone. Michelet, in one of the noblest of his passages, says that the psalms furnished their marching music for a noble army of martyrs and the vanguard of religious and political freedom. "Were there," he said, "any to be burned at the stake or broken on the wheel, they were there in Geneva, ready to march to torture and to glory, praising God and singing the psalms." The psalms for Scotland are steeped in history and stained with the blood of martyrs. The psalms have overflowed the Psalter to enrich all hymnology. They supplied Isaac Watts a material which he did far more than paraphrase. He gave it garmenture of simple majesty. The great hymns of the majesty of God, the brevity of life, the unresting course of time, the vision of the eternal and the supporting confidences of the everlasting arms, are all inspired by the psalms.

"For why? The Lord, our God, is good.
His mercy is forever sure: His truth at
all times firmly stood
And shall from age to age endure."

The commissions on worship will be not-

ing this anniversary. It should furnish sermon topics.

* * *

These editorial pages have often about this time of year, quoted in substance what Viscount Grey said in an address on recreation at Harvard. He had, he said, during the war (now called the first, which was just over), found great comfort and assurance in the constancies of nature. Spring came with its attendant retinues of birds and blossoms to the meadows of Winchester, even though the world was in tragic travail, and he quoted Wordsworth, being a lover of Wordsworth and birds. There was, he said, for those attuned to hear them, authentic tidings of a healing power whose processes were beyond our power to involve in our confusions. He might not be so sure today. For the skies above us are no longer sanctuaries of quietness—on the contrary. Where the poets once saw skylarks, we think we see "flying saucers," which is somehow symbolic. It is not easy even in Springtime to live in a "flying saucer" world. It takes a good deal of terrestrial wrongness to shadow the skies with the projections of our fears and suspicions. Even if the flying saucers were tangible, they would be nonetheless some aspect of our human minds sent through space. If they are only our fears and suggestibilities and hysterias spinning through space, they are bad signs—something is very wrong somewhere.

* * *

Tagore once said, that what he called the "Surplus" was the source of all that is good and creative in us and equally of all that is bad and destructive. We have a margin of power beyond our strictly biological needs and that margin is steadily widening. Out of this margin we have built civilizations rich in beauty and unbelievably various in content, altars and temples. And out of the same surplus, gone blind and wrong, we have shattered and undone the creations of our own spirits. Theologies and philosophies have been framed to explain these contradictions in ourselves to ourselves, and the problem seems still unsolved. Contemporary thinkers are giving it their attention. One publisher advertises that the writer who coined the phrase, "the human predicament," has in a later book indicated the way out. For all that, humanity has always more or less been in predicaments but we seem more predicament conscious than ever. Tagore would probably hold that our trouble is still with the "Surplus." We do not know how wisely to channel it, and it has taken on, therefore, portentous mass.

* * *

Analogies might help somewhat. It is just now strongly held that we are going about flood control entirely the wrong way. Levies can do no more than eventually lift river beds above their surrounding levels. Great dams will eventually fill up with silt. The places to control floods are high up in the watersheds—restrain and imprison the waters there, under sheltering forests and in countless little pools. When the confluent floods have met and merged in the lowlands, it is always too late. The engineers who urge such procedure do not claim that it would be easy, or inexpensive, but it does work on smaller scales—it might work on a continental scale. Well, wars and social revolutions and the like are a good deal like that. They are the issue of economic pressures and social discontent and the arrogant surplus of pride and power. You would need to take a civilization, or a soul, apart to find out what supports it in its integrities or disintegrates it when its integrities fail it. But, after all, wars and revolutions and the like are in the long last a revelation of what is happening to people and the way they react to it and when at last they take on flood dimensions they sweep everything before them.

The general principles of flood control might work here, dealing with discontents

and social pressures and international strains on the watersheds of political, economic and social action, before they get too far out of hand.

The editor has been reading a delightful book on the English spirit by A. L. Rowse, Fellow of All Souls College, Oxford, which seems to prove that a good deal of wisdom may be acquired in the enchanted gardens and quadrangles of Oxford. He has a short chapter on the English revolution which he thinks really took place in the 17th Century and was essentially, for all its Civil Wars, a far-reaching readjustment of political institutions to social forces. The result, though Rowse does not develop that line, has been an usually elastic response of English political institutions to changing social and economic forces. England has, on the whole, been outstandingly successful, in social and political flood control at the sources.

* * *

Religion has always been one way of directing the restless and dissatisfied surplus of the human soul into its proper channels and still should be—not as an opiate or the promise of heavenly compensation for hunger and injustices, but to give wisdom and inner balance and resource to blind human restlessness and an assuring sense of comradeship with a Power not ourselves without which the surplus becomes a burden and not our most sacred possession. Preaching should have something to say about all this. Its inheritances from the prophets give it the right to say what is most likely to become of greedy, unjust and power-prideful societies. All its bases and implications affirm the values of the individual which the over-state ignores or denies. Its fundamental wisdom that persons must be changed before societies can be changed, its Christian instructions which teach wisdom and long-suffering and the way, the truth and the life of Jesus Christ, give it the mandate of the enduring values. A Christian Gospel, competent for a time like this, should go far toward creating attitudes, tempers and wisdoms which like the reservoirs in the hills, should keep passions in leash and release instead healings and reconciliations. If the living word of the Christian church cannot accomplish this, to what other agency can we look?

* * *

And there should be one sermon in the May of our northern latitudes about the resources of beauty, its relation to our creative labor, how it is a true test of the integrities of our life and work, and how simple and accessible its satisfactions are. It is more than possible that the sheer ugliness which is a by-product of our industrialism, may be one of the unconsidered elements in the endless antagonisms and dissatisfactions which such industrialism creates. For the power of beauty to comfort, to enrich and to quiet is beyond debate. The Editor remembers a Sunday afternoon, in one of the parks in Rochester, N. Y., whose lilacs are almost internationally famous, in which all the walks between the trees were filled with people, most of whom spoke an alien tongue, but for whom evidently the walks through the park were like the aisles of a cathedral, and who found in color and perfume a true sacrament for their souls.

The Editor, having a cautious and patterned mind, held Dr. Scotford's article in the suspense account for six months. Finally the growing recognition of the movement, headed by Mrs. Chester B. Fisk (Margarte Palmer Fisk) overcame his entirely baseless hesitations. Dr. Scotford's article does not make the case strong enough. Those of us, members of the Federal Council Commission on worship, before whom and for whom Mrs. Fisk recently explained and demonstrated her art, were held in spellbound silence by the reverent beauty which we saw and the wisdom of what we heard.

No name for it all is quite right. "Dance" is unfortunate in its associations. "Symbolic interpretation" is too vague. "Rhyth-

mic choir" is not enaough, but here is a medium for religious interpretations, very old, wonderfully rich in possibilities and increasingly accessible. It is not meant, Mrs. Fisk said, to take the place of "morning services," nor intrude upon the hallowed forms of worship. But for vespers and group-meetings of young people and children and older people as well it should possess very great meaning, appeal and power. Mrs. Fisk is writing a book about it and would certainly be glad to supply further information. Her address is Hanover, New Hampshire.

Installation Paper Presented Before the New York City Congregational Church Association

The Rev. Albert J. Penner

At an Ecclesiastical Council Held in Broadway Tabernacle Church, December 11, 1949

IN presenting this paper before the members of the New York City Congregational Church Association, I shall not attempt to give an outline of systematic theology but I think you may fairly expect to hear from me some statement of my attitude on some of the deeper questions of our faith and order. You have a right to know where I stand theologically, how I conceive of the function and work of a church, what I think of the ecumenical movement and of church union, what are my interests in social action and in missions, etc. My attitudes are not merely my private opinions held in secret: they will find expression in preaching, teaching and in the program of this church.

The theological orientation of the minister is of fundamental importance. It is "the set of the soul" that will determine the direction of his preaching and teaching. To me the return to theological concern and Biblical study is most welcome. It gives promise that we shall in our Christian thinking and preaching move out of the shallows and push back into the deep. As I look back over the past ten or fifteen years of my own experience, I would say that one characteristic has been a return to more Bible-centered thinking and preaching. I find, in sermon preparation, that my mind turns readily to Biblical situations for illustrations of and clues to the meaning of history and human experience. I am more and more convinced that the best textbook for life-long study is the Bible and that any minister who knows how "rightly to divide the word of truth" will never run out of something to preach. He will be saved from the temptation to preach his own pet ideas over and over again instead of declaring the objective truth of the Gospel.

I

All great historic Christian creeds begin with the majestic words, "I believe in God." There the Bible begins also, "In the beginning God." This is the rock to stand upon in our whirling and apparently disintegrating universe. We see God first in His creative role—as the "Maker of heaven and earth." Of all the proofs for the existence of God the existence of this

unfathomable universe has to me always been the most convincing. It has always appeared to me to demand far greater credulity to believe that the universe, whose scope and complexity modern science reveals, is a cosmic accident than to believe that it is the thought of a cosmic mind and the work of an almighty hand. As Paul said, "Ever since the creation of the world, His invisible nature, namely, His eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse" (Romans 1:20). If we believe, as I do, that we can trace a design in nature, that pattern is far more difficult to trace in history. When we speak of God as sovereign it is not only as Creator, but also as Ruler. He is not only Artisan, He is also King. But even in history we can see snatches of a pattern though the true design escapes us, for the canvas of history is too vast and our perspective is too small. We must receive it by faith.

To believe in the sovereignty of God includes also a statement of our confidence in the future. We say thereby that this is God's world, and to maintain that "though the wrong seems oft so strong God is the Ruler yet," is an expression of hope for the future. The world may appear to belong to "the world rulers of this present darkness, the spiritual hosts of wickedness in the heavenly places" (Eph. 6:12). But the ultimate sovereignty is God's. The Christian looks to the uncertain future neither with optimism nor pessimism, but with faith and hope. He does not expect too much of tomorrow; he does not believe that a perfect world is to be expected by the action of men. The problems are too complex, and the evil, especially the evil in the human heart, is too strong to admit of any easy, man-made solution. I do not believe we can look forward with too much optimism to the future. At this point my own thinking has made certain adjustments during the past fifteen years. I once felt much more certain of the immediate efficacy of social programs. I well remember, for example, the joy with which we hailed the Kellogg-Briand Pact to outlaw war as a guarantee that there would never be another war. The realities of the world situation have shaken us out of our optimistic complacency.

But neither do we need to look forward with unrelieved pessimism. The pessimist is likely to see things closer to reality than the optimist, but pessimism from the Christian point of view is atheism. It is the assertion that God is dead and can do nothing. It is the attitude of despair.

For the Christian the alternative is not either optimism or pessimism. There is a third way,—the way of faith. In the darkness and the night there is a star still shining,—the star of God's promise and power. It is by this hope and faith that we live in times like these and without going to pieces. However powerful men and nations appear to be, only God is truly sovereign.

II

But to me the greatest idea is not God the Sovereign; it is God the Redeemer. As I understand our Gospel, what God is really working at is the world's redemption. "Come, O blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world" (Matthew 25:34). And God has made us for Himself and not only our own hearts are restless but He too is restless unless He has sought and saved the lost. That does not mean that God winks at sin and forgives "because that is his business." Paul puts it in balance when he wrote, "Note the kindness and the severity of God" (Romans 11:22). Kindness and severity. Perhaps we have talked too much of the love of God, or at least we have talked too little of His severity. The note of judgment has been too lacking. It is not lacking in the Bible. I remind you of the story of Noah, of Abraham and Lot, of Jonah, of the warnings of the major prophets; John the Baptist appeared with a message, "Repent for the Kingdom of

Heaven is at hand." "The axe is laid to the root of the tree." Jesus appeared preaching, "Repent for the Kingdom of Heaven is at hand." The solemn note of judgment is all through His teaching. That same solemn note is also in the teaching of Paul, who said, "We must all appear before the judgment seat of God."

Surely the judgment of God upon our generation is there for all to see. Rubble-strewn cities and homeless refugees, wars and rumors of war, tensions between East and West, the atomic bomb hanging like a Damoclean sword over the entire world. Surely all these things speak of judgment and severity. Sin is a reality and it is meant to be taken seriously. "The wages of sin is death." The old evangelistic preaching struck a true note here when it did not shrink from speaking of the wrath of God, His severity. This gave to their preaching a note of earnestness and urgency which is too often lacking with us.

III

But we must forever remember that the wrath and severity of God is within His love. This is Gospel—good news; this is Christmas and Easter; this is hope and joy and peace. All the severity of God is for our good. God is not willing that any should perish but that all should come to repentance. He is always seeking to build out of the stuff of earth something great and pure, beautiful and good. He wants the individual to approach "unto the fullness of the measure of the stature of Christ." He wants our world to be one in which He and He alone reigns. It is toward that end that the whole creation moves under God with many a halt and many a reversal.

God created neither a perfect humanity nor a perfect world. He gave men freedom and He set in their hearts the desire for fulfillment. Along the course of history humanity has been making many mistakes, and it has wandered into many blind alleys, through ignorance, stupidity, sin and pride. And because it insists on making the same mistakes and taking the same wrong paths over and over again its anguish continues. But the purpose in all man's struggle is the perfect goodness and love of God. That perfect goodness and love of God is revealed above every other way in the life and work of Jesus Christ. When I say that I believe in the love of God as the supreme fact I say that almost wholly on the basis of the character and work of Christ. God is carrying on a great redemptive work, and the culmination of it is the Cross and the Resurrection. In Christ the victorious rule of God broke into human history in an entirely new and decisive way. The God I believe in is a Christ-like God.

But it is also through His words that Jesus is a revelation of the truth of God. The principles which He enunciated are fundamental principles of life and faith, and they are therefore to be taken as fundamental guides of thought and action. The more I look at our world scene, the more convinced I become that the only permanent solution of its problems will come as we begin to take Him seriously: as we accept His insights, as we live by His teachings and make them the law of our lives. I believe that our world can accept Jesus Christ and live, or reject Him and perish.

If the central purpose of God is the redemption of man, then certainly the Christian minister has no greater task than to proclaim the good news of this redemption. Likewise it is the privilege and duty of the Christian Church to proclaim this good news to all the world.

That God has some glorious purpose in view for every man and for all mankind is my firm belief. When or how that may be realized in history is a mystery hidden even from the wisest of men. His will is perfect wisdom and perfect love, and I am willing to leave that with Him. I do believe that it is possible for man to enter into a creative partnership with God toward the realization of these high and ultimate ends, so surrender himself to God's spirit and so enter into harmony

with His will that he becomes, in fact, a fellow worker with God. To say that only God can bring in the Kingdom is not to absolve man of his responsibility. If only God can bring the Kingdom it is, I believe, still true that God cannot do it without man's aid.

IV

Further, we enter into this cooperative partnership with God as we build His church. I believe in the Church as One, Holy and Catholic. We Congregationalists need to exalt our conception of the Church. Too long and too exclusively have we spoken of churches while we have been altogether too indifferent to The Church. But to me the great thing is the Church,—in all ages, in all nations, in all time; supra-national, supra-racial, supra-temporal, the living extension of Christ in the world. Its commission is to go into all the world and make disciples. In other words the missionary task is inherent in the concept of the Church. The Church does not only do missionary work here and there. Its message is God's mission to the world, to the whole world, and to every area of its life. This mission of the Church will never be accomplished until the kingdoms of our world have become the kingdom of our Lord. It is a task which always has the note of urgency, for it is the Church which stands between God and a lost world.

To be sure, we also need churches and, I suppose, for a while longer at least, denominations. That is, we need the organized visible arm: the association of Christian people in communities and in small fellowships. But these must always be conscious of themselves as part of the greater thing, sharing its mission and doing its work.

At this point I would like to state my own very warm approval of the proposed union of our Congregational Christian fellowship with the Evangelical and Reformed Church. Some of those who oppose the union seem to me to make an entirely wrong emphasis, as if churches are prior to and more important than The Church. The local church is not The Church. If it is a living cell of the Body then God be praised. But let us not suppose that the cell has any life in and of itself. For practical purposes we are organized in separate congregations, each autonomous, where we worship and work. But our real membership is in the whole body which is The Church, and to this our deepest loyalty belongs.

I am convinced that our essential freedoms are safe-guarded in this union with the Evangelical and Reformed Church. I do not know what the term "unCongregational" which is sometimes used means unless it means the unwillingness to try new ways. My attention was recently called to the following quotation from the National Council sermon delivered by my distinguished predecessor, Dr. Charles E. Jefferson. "The fact is that the New Testament is not a teacher of church government. Jesus said nothing at all about it, and what Paul said was said incidentally and with an eye on the local needs of his day. The church is free to organize itself along whatever lines seem most likely to enable it to fulfill best the purposes of God in Christ. We are free men in Christ . . . at liberty to build the church along the lines indicated by the Eternal Spirit speaking in the intelligence and conscience of *our* day. . . . The Christian people are the potter. Church machinery is the clay. The people have the right to mold the machinery into whatever form seems most likely best to please the King."

V

Again we enter into cooperative partnership with God as we actively commit ourselves to the task of building a Christian world. I am aware that the phrase "building a Christian world" has come into disfavor in our time but I still think it has meaning.

I believe that the central prayer which we ought to pray every day is Jesus'

prayer; "Thy Kingdom come, Thy will be done on earth." For to me the task of Christianity is not that of preparing people for another world but to help people to live here and now and to build a world which is closer to the purpose of God. I do not believe that the Kingdom of God would ever come through purely human effort, that some day after we have managed to rid the world of some of its evils like war, or poverty, or race prejudice, we shall wake up to find that the Kingdom of God is here. The Kingdom comes not by ridding the world of evils but by ridding the world of The Evil and finally only God can do that. The Kingdom cannot come through legislation or by the invention of new and better machinery or by any effort of that kind. I have always liked G. K. Chesterton's statement, "I do not believe that a good society can be achieved or even approached by anything like a mere improvement in social machinery or the establishment of bureaus for everything. I think it happens only when there is a strong sense of duty and dignity implanted in people, not by any government, nor even any school, but by something which they recognize as making a secret call upon a solitary soul."

When I have said that, I do not mean that social machinery is useless. It is our duty as Christians to do all that we humanly can to provide people with a higher standard of living, to pass laws which will be for their greater good. How can a Christian close his eyes to human need? And so I believe in Christian social action. People need to be made intelligently aware of modern situations and needs and programs. As Christians we ought to know where the areas of conflict are and we ought to do everything we can to resolve those conflicts in accordance with the mind and spirit of Christ. We play God false if we think that these matters are not our affair.

I would like, at this point, to make a direct reference to the Christian and war. Having been a pacifist for approximately 400 years through generations of Mennonite forebears, the idea of personal participation in war was particularly repugnant to me, and for many years I held to an absolute pacifist position. What made me uneasy was not the charge of "perfectionism" hurled against pacifists. What troubled me was the question as to whether, in fact, in the concrete situation of the 1930's, war was the greatest evil. I became convinced, against my will, that the slavery and degradation of human life, the utter disregard of all human dignity, the ruthless, cold-blooded extermination of millions in gas chambers and concentration camps, and the shackling of all minds and consciences was an evil so vast and unspeakable that it had to be resisted even by going to war.

I came to this reluctantly. It was hard to accept this truth. And to do so in no way justified the institution of war. We stood then, and may stand again, facing this tragic dilemma: War is absolutely unchristian but the actual choices which we often face are not between good and evil, white and black, but between two evils. In this, however, I am sure we can all be agreed. We must in every way we can reveal the diabolic nature of war. We must be haters of war. We must seek peace and pursue it.

VI

I would like to say something about my conception of the ministry. First--I believe in the preaching function of the ministry. I am not in favor of a moratorium on preaching. It is the part of my work which I enjoy the most, though it is always a difficult and a humbling experience. I have never been able to forget a sentence from Karl Barth: "The minister must speak of God, yet he is human, and cannot speak of God." Or there is a similar passage in Augustine's "Confessions," "And what have I now said . . . or what saith any man when he speaks of Thee? Yet woe to him that speaketh not." To what care and consecration this calls us that our spoken word

shall not be mere words, words, or a vain endeavor to win applause. What a holy conception of our task to feel the divine compulsion of Paul that "Woe is me if I preach not the Gospel." But to feel this, preaching must spring from deep convictions.

Further, I believe in the teaching function of the ministry, among his people the minister should be the "expert on religion." As Jesus came teaching so must we, seeking to give to our people the clearest and truest understanding of the meaning of our faith. We may do that through preaching, of course, but also through special classes with young people and adults, through friendly personal contacts and conversations, and in many other ways. In these days when so many people have lost their spiritual moorings, when the Bible is for many of them an unknown book, when religious tradition and culture have to a great extent been dissolved by "the acids of modernity," it is more essential than ever that a minister be among his people as one who teaches the Word.

Finally, I believe in the pastoral function of the ministry. I believe in ringing door bells, in getting acquainted with the people of one's parish in their homes, in knowing where and how they live. It seems to me that the minister's greatest usefulness as a Pastor will come to him through the avenues of friendship. A seminary graduating class was once given this advice: "You may not all be great preachers, but every one of you can be a great friend." This is, I believe, the best way to the greatest usefulness in the parish. A rudimentary knowledge of psychology and some understanding of the art of counselling are becoming an indispensable part of the minister's equipment, and the excellent books along this line available today, enable any minister to have at least an elementary command of the possibilities in this field. I do not believe that most of us have begun to realize the help that we can be to people who come to us as their pastors.

For a minister to be an effective preacher, teacher, and pastor, requires constant study and preparation. He must live much with great books, as well as with people, but above all must he seek to live always in a real and vital communion with God. What every Parish needs is a minister who knows God "other than by hear-say." The purpose of the ministry is to proclaim the Gospel, to win men and women and children to an understanding of the Christian life, and to a real loyalty to it, to enlist them in the work of the church, and to seek to realize in a local parish and so far as possible in the community and in the world at large, the Kingdom of God in miniature. That that is a small or an easy task in our world no one would maintain. The church is in the midst of difficult days and subjected to relentless frontal attacks as it has not been in centuries. But the challenge, the opportunity, the promise are there too.

To fulfill these tasks, I believe, this church offers a unique opportunity. That opportunity is provided in part by the traditions of the church. Born out of the eloquent preaching of the Reverend Charles G. Finney, it soon made for itself a large place in this city. In early years the anti-slavery issue became the deepest concern of ministers and people. There was once a "Broadway Tabernacle Anti-Slavery Society." Later the church entered vigorously into the work of the American Missionary Association, foreign missions, temperance, better race relations, and world peace. This church has always believed that it had a responsibility toward the social order. I believe it can be, I hope it may be, a spiritual center for our fellowship in New York City. At the same time there is constant need in our own immediate community. New York has been called "the greatest mission field in the world." I have already begun to learn something about the essentially missionary task which confronts a church situated "where cross the crowded ways of life." I have begun my ministry feel-

ing the warm friendship and cordial support of the people of the Tabernacle, as I have experienced also the very real good will of so many friends. Of this I am deeply grateful. I pray that God may give the strength of mind and body to give this church the leadership it needs that this work in which together we are engaged may merit and receive the blessing of God.

Fire in the Study

The Rev. Elmo Donald Wolfe
New Haven, Conn.

IF your library were to burn today, which books would you purchase tomorrow?

This was the question asked by a group of ministers in the Bay Area of California, assembled in the hope of establishing better reading habits among ministers. The Department of the Ministry of the Congregational Christian Churches under the direction of its then secretary, Dr. Frederick L. Fagley, has had the policy of encouraging the formation of groups of Reading Associates. Such a group, meeting in the East, had established itself as a book review group publishing each year brief reviews of books considered by the group to be particularly useful for the minister. Our group did not wish to duplicate their fine work and we were somewhat uncertain as to the particular task we should set ourselves. Might we not start small discussion groups with the books for discussion suggested by our lead group? Could we assist the seminary student, as he moved out into the first years of his ministry, in maintaining regular habits of study? We considered the possible means of getting books into the hands of ministers, books which they might not otherwise purchase and read. Thought was given to the problems of outlining and keeping a useful record of reading. These and other problems and possibilities received careful attention and some progress was made in these directions.

One day, however, we decided to be thoroughly honest with one another and admit that much of our reading was shallow, a search for homiletical tidbits. What type of reading would help our preaching to be characterized by breadth and depth? Which books are most useful and most essential for the ministers? Which books would be purchased immediately if one's library were to be destroyed?

We sent a letter to a number of ministers in different denominations throughout the country asking the question about the burning of the library. Replies came in. They were interesting and varied. One man commented on his list in this fashion: "These I would regard as the most important working tools of my ministerial library. Among them are not all the greatest books of literature by any means, but they are valuable for our purpose." Another man suggested that, if he were asked the same question a year hence, he would no doubt make a different list than the one he had submitted. Often ministers presented books representing many fields of interests. Some, however, dealt more completely with one or two fields.

The most frequently mentioned book, outside the Bible with its different translations, was the *Columbia Encyclopedia* in one volume. We took the twenty-two lists which were sent to us and made one master list consisting of all the books mentioned two or more times. This we edited and, making a preliminary classification according to subjects, mailed to the original contributors and to seventy-

five additional ministers for comment and suggestion.

This we realized was not a scientific study. Nevertheless, we felt it to be worth while. Obviously we could not include all the books listed by everyone, so we agreed to be governed by the following criteria: (1) Books should be selected on the grounds of their usefulness to the average parish minister. (2) Books should cover the major fields important in a minister's work. (3) In so far as possible books should be of permanent value. (4) Works on biography of outstanding religious leaders of past and present should be given an important place. (5) Our list should include the best works from as many different authors as possible.

What classification should be used? After some discussion the headings given below were decided upon. The most difficult decisions, of course, were in relation to the inclusion or exclusion of specific books. Individual members of the group showed unexpected zeal in championing particular authors. "I would be inclined to cut Luther out." "No, by all means, no," the champion of Luther would reply. The lively discussion following resulted in the retaining of Luther. The champion had the distinct impression he had saved Luther for his contemporaries and for posterity.

Some books considered important just did not fit in this kind of list. Two other lists were thus established: "the minister's home library" and "the parish loan library." Into the first went such books as *The Divine Comedy*. The second became the depository of such important volumes as Joshua Liebman's *Peace of Mind* and Harry Emerson Fosdick's *On Being a Real Person*. No attention was given to men who might have special need. For example, the starting of a new church would call for biographies of pioneer churchmen. It is interesting that we found it impossible to locate one single outstanding book on the life of Jesus and so included Kepler's *Contemporary Thinking About Jesus*.

Much more could be said concerning the difficulty of distinguishing between the classic which, however great, is actually left unread on the library shelf and the book that may be of less intrinsic merit which yet commends itself to the average parish minister as being particularly helpful. One conviction remains with those who participated in the discussion and choice of the books—that the ordinary minister has too limited a range in his reading. Many of the lists sent to us were outstanding in their variety and completeness, but we who attempted to form a well balanced and generally useful list became aware that our own reading was not well balanced and frequently did not contribute as it should to our ministry. Perhaps no one would agree completely with our list as containing the most useful books for the minister's library. Not one of the members of the group could agree wholly with this list,* for in some degree it represents a necessary compromise. It may be, however, that in this list of ninety-nine books everyone would find at least some of the books he would consider essential, the books he would buy at once if his library were to burn.

*For the full list see issue of February, 1950.

What Is a Quaker?

An Interview with Henry J. Cadbury of Harvard

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NO ONE can deny the tremendous influence exerted in England, America, and beyond, by our Friends, the Quakers. They may have ceased to quake individually, but they are responsible for a considerable quaking in the consciences of all contemporary men. They are a standing criticism of our age of violence and egoism, much as St. Francis of Assisi, with his wooing of Our Lady Poverty, was a breathing rebuke in his age to the lust for power and gold evident alike in Pope and Emperor.

An Atlantic crossing provides many entertainments, to be sure, but none equal, I think, to the opportunity to acquaint oneself with representative personalities. To prepare my spirit for the appointed interview with Henry J. Cadbury, Chairman of the American Friends' Service Committee, and Professor of New Testament at Harvard Divinity School, I attended a morning hour of silent meditation on D-Deck in the company of a dozen Friends. The period of sustained personal prayer restored my soul. An excellent short discourse by a handsome youth provided the only break in the hour of silence. The meaning of Christianity, he asserted, was responsibility, developed inwardly but expressed in social action.

The Glory of the Undefined

Mr. Cadbury emphasized that the defining thing about the Quaker was his refusal to define his Faith—not that he was without Faith. It was at once too inclusive and too personal for objective simplification. Quakers were, of course, quite as able to depart from a subjective, as other Protestants from an objective Theology. An objectively defined Creed did not, of itself, necessarily penetrate the thinking of those who believed in it. Much of religion, particularly of Christianity, was personal, and, as Kierkegaard declared, could not help but be. The Quaker therefore was on reasonably good ground in placing his whole emphasis at this point, deliberately neglecting objective definitions. Instead of Articles of Faith, Quaker publications printed leaders' personal testimonies.

Relativism and solipsism were real dangers among the Quakers, Mr. Cadbury acknowledged. These dangers, I suggested, seemed equally to challenge the whole of modern Protestantism, with or without creedal objectivity. In other words, Quakers, and all other Protestants, were basically alike—in Faith, in the temptation to apostasy, and in the common battle against Secularism.

It did seem, as we talked, that Secularism was definable even if Quaker Christianity was not, for Secularism was simply our old enemy, Materialism, or, in the terminology of Sorokin, also of Harvard, Sensatism—the exclusive belief in sensory reality. Quaker Christianity was thus defined at least negatively: it was opposed to Secularism. By the same token it was thus defined somewhat positively: it was in favor of a universal recognition of a supersensory reality—man in relationship to God.

Two things then were clear in Quaker belief: the supreme importance of a living relationship with God, what the early

Quakers called "The Inner Light," a Divine influence in every soul in no way to be identified with the merely human conscience; and second, a strong sense of social responsibility.

A further affirmative idea in the cluster of Quaker beliefs emerged, in our discussion, from a glance at history. In 1828 Elias Hicks, a Long Island farmer, led a revolt from Orthodox Quakerism primarily over the controversy then raging in other Protestant Communions, particularly in New England Congregationalism—a cleavage between Unitarians and Trinitarians. Today the Hicksite Quakers numbered about fifteen thousand in America to eighty-five thousand Orthodox Quakers. As in Congregationalism itself, however, the passage of a hundred years had modified or shattered the significance of the original division, for an occasional Hicksite Quaker proved a marked Evangelical, believing in the Deity of Christ and the sinfulness of man, and more than a few Orthodox Quakers indicated their equally marked leaning toward Unitarianism. Occasional Fundamentalists put in their fanatical appearance in both groups.

Trinitarianism, however, in one form or another, turned out to be the dominant theology, expressed or unexpressed, of the contemporary Quaker mind, not the less vigorous and not the less influential in forming all other beliefs because seldom set down in cold type. Trinitarianism was the correct word, for, upon examination, the Quaker idea of "The Inner Light" "which lighteth every man coming into the world," not to be confused with natural conscience, was clearly identifiable only with the classical Christian idea of the Holy Spirit—the immediate Presence of God in every soul, particularly influential in the Christian for the obvious reason that any influence was stronger where it was accepted and obeyed.

This Quaker spirituality was evident in the history of its social action, for Quakers often had been Socialists in England where Socialism was a religious movement, but were seldom so in America where the movement was frequently secular. The great word to the Quaker was "Responsibility," which all Christians recognized as the practical meaning of the Pauline word "Charity." Individualism rather than Collectivism thus characterized social action, a democratic rather than a totalitarian spirit. A community of minds was achieved among Quakers by natural leadership and common opinion, not by bureaucratic directives. There would be widespread agreement among Quakers for universal hospitalization insurance, even if provided by government, but not the same uniformity of opinion about nationalization of basic industries.

Quakers were thus, in the main, legitimate members of the fraternity of Evangelical Christians. They possessed the definable central ideas of classical Christianity, the immediacy of personal experience (a marked Evangelical theme from St. Paul to John Wesley), and the common Christian view that the only reasonable relationship to social problems was the practical one which sought their solutions. The solutions themselves turned out to be not bureaucratic but democratic, not purely material but also spiritual.

The Faith of the New Testament

Because Mr. Cadbury is a New Testament scholar, one of the nine collaborators on the *Revised Authorized New Testament* so recently issued, it seemed appropriate to discuss with him briefly the significance of the New Testament as Christianity's primary source. Mr. Cadbury deplored the partiality of many New Testament interpreters, persons like Deissmann, who had traced Platonism through the New Testament as though that were its only element. It was possible to trace any particular strand of thought through the New Testament, to be sure, but no one ought to be provincial enough to assume that he had thereby exhausted the contents of the Great Document. The so-called "Religion of Jesus," for example, as one particularist treatment, was a trans-

parent and thin oversimplification of the clear meaning of the Gospels. The so-called "Historical Approach" to the study of Christianity's First Anthology was another provincial distortion; it considered that it had captured the whole of the period when it had captured only its external remains; it labored under the delusion that it had caught the spirit of primitive Christianity when it was debatable whether it had caught even its letter.

Seldom, for example, in Mr. Cadbury's experience, had any one written on St. Paul as an actual human being, showing his many-sidedness. This was the more difficult to understand in view of the fact that he was the best-known personality in antiquity. Modern pseudoscholars were always using, or abusing, St. Paul for the greater glory of their own partiality. St. Paul, in Mr. Cadbury's opinion, transcended all particularist interpretations, including that of New-Orthodoxy. Similarly, the entire New Testament transcended its provincial expositions. One of the more significant elements in the New Testament was seldom mentioned; the cluster of writers obviously *assumed,* as something established beyond the necessity of proof, that Christ was God, even more than they deliberately declared it. With this Faith of early or classical Christianity modern secularists have violently disagreed, but they have in no sense eliminated it from history.